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WEEKLY REVIEW.

—A correspondent wishes to know why the rich man in Luke xvii. 19 is sometimes called Dives. This is a Latin word signifying rich and is used as a convenient mode of designating the individual referred to. We are also asked the reason for using italicized words in the authorized version. The object is to show that these words are not in the original but are inserted because they are demanded by the idiom of the English language. E g. "rubbing *them* in *their* hands," the original having only "rubbing in hands." It would have been better if they had been bracketed, as the ordinary use of italics is quite different.

—Dr. Mylne, the Anglican Bishop of Bombay has replied to Bishop Meurin's letter, by a brief note stating his reason for declining controversy, which is that it generally tends to create heat and bitterness. He closes by saying:

"Your Lordship appears to hope that by the force of an affectionate invitation I may be induced in my own person to make that change of faith against which I thought it needful to warn others. I am not a stranger, my Lord, to that combination of kindly patronage with polemical skill which is used with such tact and geniality by the society to which you belong. But I fear I am an obstinate subject, and must remain an "impenitent" Anglican. This need not prevent me, I trust, from following your Lordship's good example and subscribing myself, your affectionate brother, L. G. Bombay."

But a reference to Bishop Meurin's letter will show that he does not so subscribe himself. He says: "If your Lordship accepts this in the same friendly spirit in which I have written it, I am sure you will never more speak of admixtures of corruption in our faith, but rather get altogether out of the Anglican web that holds you, and follow the example of your Mannings, Newman and others.——*Then*, indeed, *I shall be* delighted to subscribe myself your Lordship's affectionate Brother in Christ." This is simply a statement of what he will be in case Bishop Mylne embraces Romanism, and till then the latter is plainly forbidden to look upon him as a brother in Christ. Bad feelings are often aroused by controversy, but at the same time if the truth is with us we are bound not to withhold it from those that need it. But the Ritualists have tied their own hands, as regards conflict with Rome; they have not the slightest hesitation in warring upon evangelical religion where it exists outside of the pale of the Church of England, and take up a position where they fancy they are under the cover of the Church of Rome. When the Church of Rome opens fire on them, they are placed in a most embarrassing position. Just as they deny to the Protestants of England and America not in the Church of England, the sacraments, declaring at the same time that by the sacraments is spiritual life, so does the Church of Rome deny them to them, utterly repudiating and reprobating their claim of priestly authority.

—The *Times of India* says: "It is quite certain that nobody believes now-a-days that the world was created in six days." We beg our contemporary to note that there is one exception to this universal skepticism; we are perfectly persuaded that the world was created in six days. By the word 'days,' we mean ordinary days; by the word 'world' we means this globe with its surroundings, as prepared for man's abode; by the word 'created' we mean constituted under its present form. And we are sure that nothing in modern geological discovery militates against the view.

—In the *Theistic Quarterly* for July appears the Brahmo's Creed. It consists of 39 articles. The 20th runs thus: "I believe Jesus Christ to be the chief of all prophets and teachers." The 21st: "I believe in the efficacy of studying the scriptures of all nations, and I believe in the special efficacy of studying the Bible and the Hindu Scriptures." The 25th:

"I believe in the inspiration and truth-teaching power of some of the leaders of the Brahmo Somaj, and eminently of Keshub Chunder Sen. Some of the most cherished and glorious truths respecting the nature of God and man, I have learnt from him and them. But I do not believe that any Brahmo leader or teacher is or has been infallibly inspired, or that any one of them has, at all times, and in equal measure, commanded the gift of inspiration."

These articles have been drawn up by Baboo Pratap Chundra Moozumdar. If a Brahmo leader is only sometimes inspired, the rest will need to be inspired to know when he is inspired and when not. In fact they will need to be all the time inspired; for otherwise God might speak and they not know it, or man might speak and his utterances be attributed to God.

—The Rev. C. Voysey preached a sermon last month in reply to the lecture on Christ by Baboo Chunder Sen. He seeks to show that the conception of Christ embodied in that lecture is altogether exaggerated and unwarranted. The Christ whom Mr. Voysey condescends to patronize is a person of an inferior grade altogether. Here is one of his paragraphs:

"He died, too, for his opinions, a feature which justly receives homage from the masses; but the book which tells of this heroic self-sacrifice unconsciously betrays that the political and religious opinions for *which he died* were those of a person not of a perfectly sound mind. The Roman Government consented to and executed his crucifixion only at the earnest request of the Jewish people and authorities. And why? 'Because,' said they, 'he made himself out to be God'; and they said truly, 'By our law he ought to die' for this blasphemy. To make it easier for Pilate to interfere, the Jewish Chief Priests also accused Jesus of conspiring against the Roman Empire, urging the Governor on by these words: 'If thou let this man go, thou art not Cæsar's friend, for we have no King but Cæsar.' Now, this is no spiteful invention of my own, bust it is written plainly in the Gospels. Jesus was crucified for breaking the Jewish law concerning blasphemy in calling himself God, and also for allowing himself to be greeted as the Son of David or the King of the Jews by the populace of Jerusalem. All this immensely detracts from the real nobility of his character and from the heroism of his death."

It is a pity that this reverend gentleman did not quote correctly from the Gospel. He represents the Jewish authorities as declaring that Christ ought to die because he made himself out to be God, and that they were justified by their Scriptures in taking this view of the matter. But this was not the charge brought by them.

"The Jews answered him. We have a law and by our law he ought to die, because he made himself the Son of God." John XIX. 7.

He made himself the Son of God, that is, he assumed the title that is given in the Old Testament to the Messiah. What our Lord had said to them was this. The high priest had adjured him to tell whether he was 'the Christ, the Son of God.' Jesus replied: 'Thou hast said. Hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven.' In asking him if he was the Christ, the Son of God, there was an evident reference to the second psalm, where the Christ is spoken of as the Son of God. So that if Jesus was the Christ, the Jews were utterly and manifestly without excuse in proceeding against him as they did. We do not wonder that Mr. Voysey fails to find any heroism or nobility in *his* Christ. With regard to the second charge that he made himself the King of the Jews, Pilate became perfectly satisfied that the influence that Christ sought to exercise was simply spiritual, and the envy of his accusers was undeniable.

But did not Christ declare himself divine? Christ said to his followers, 'He that hath seen me hath seen the Father.' And 'I and the Father are one.' But he plainly shows that this was not in the way of self-assertion, but rather of self-repudiation. He desired that the glory of all that he said and did should accrue to the Father. He says: 'I can of my own self do nothing.' 'There is none good save one, that is, God.' 'The words that I speak unto you I speak not of myself.' 'The Father that dwelleth in me doeth the works.' In Christ we have not a humanity exalting itself to the throne of God. But God manifest in humanity. 'God was in Christ.' There never was a greater mistake than is made by those who say that the early disciples were so carried away by their admiration of Christ that they knew not where to stop and ascribed a greatness to him that belongs only to God. Jesus said (John VII. 18.) 'He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true and no unrighteousness is

in him.' This was the characteristic in which he differed from all men; he sought simply, exclusively, and in all things, the glory of God. There was in him a perfect abnegation of self, and the consequence is that we have a perfect revelation of the character of God, in the character, the work, the words, the sufferings, the death of Christ.

—It is matter of thankfulness that Wassoodev Bulwunt Phudke has been arrested. He was caught early last Monday morning in a temple at Kuladghi in the S. Marathi Country. His pursuers were 42 hours tracking him from village to village. Some resistance was attempted by a companion. This modern Jack Cade was brought to Poona Wednesday morning. Nine young Brahmins, his associates, have also been arrested. It appears that Wassoodev had just enlisted 500 Arabs and Rohillahs, had advanced them Rs. 2,000 and was trying to get money to buy them horses.

—On the 4th of July Lord Chelmsford appears to have decisively defeated the Zulus under Ketchewayo, with very slight loss on the part of the British. A telegram from Sir Garnet Wolseley dated the 8th states his belief that the war is at an end. Singular consideration seems to have been shown to Lord Chelmsford in allowing him the opportunity to retrieve his reputation. We rejoice exceedingly that this war has been brought to a termination.

—A Native Christian brother, himself originally of Mahi and who was there brought to the knowledge of the Lord many years ago, favours us with the following extract from a letter from that place which will be read with much interest.

"A few hours after I dispatched my last letter to you, we received with joy the long expected answer from France to our urzee for permission to carry on public divine service in Mahi. The permission came through the Governor to Mr. Walter, the Senior missionary of Chombala, not only to conduct service, but also to establish schools &c. I am happy to say on receipt of the above news we hastened to furnish one of our vacant bangalows (not the one we once allowed the Roman Catholics for a provisional church but the old French court house) and to our great rejoicing the service was conducted the next Sunday. Mr. Walter preached there in the morning, and your friend Mr. J. C. the Cherukal Raja's son in the evening. The latter stayed with us. The church was crowded by the Chombala Christians from the South and Tellichery Christians from the North of Mahi; and the veranda, the compound and the street were crowded by Hindoos and Mahomedans. Truly this was a blessed day to us and some thing new for Mahi, where the glorious Gospel was never before allowed to be publicly preached."

The brother who communicates this is urged to return to Mahi and labour for the spiritual good of the people. He asks the prayers of our readers that he may be guided.

—The *Bombay Gazette* is cheered by hearing that somebody in America (name not given) has said that there is really no such thing as Christianity in the world. It would seem however as though there were still too much for our contemporary's taste, for he devotes a column to the work of convincing his readers that Christianity ought not to exist. There have always been a good many of that opinion. Voltaire, a century ago, gave Christianity a century to die in; and there was never more of it in the world than there is this day.

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SATURDAY, JULY 26, 1879.

PURITY OF THE FAITH.

The Roman Catholic Bishop of Bombay has addressed a letter to the Anglican Bishop of Bombay which has been published in pamphlet form. In this letter he gives us his reasons for regarding the Roman Catholic faith as the true faith, and we for our part are exceedingly glad that he has done so. It is according to the command of Scripture that we should be ready to give a reason of the hope that is in us. It is the Apostle Peter that lays down this rule. Of course, in submitting to the public this plea for the truth of Romanism, the Bishop means that we should weigh what he says and see how far it comports with the standards to which he appeals, the Holy Scriptures. This method of procedure agrees with the instructions given by the Apostle Paul to his converts, that they should 'prove all things and hold fast that which is proved to be good and abstain from what is thus found to be evil.' Our Lord himself led the way in giving this instruction, telling all his disciples in the sermon on the mount that they are to distinguish the true prophets or preachers from the false by their fruits, thus laying upon the humblest disciple the obligation to learn of the Lord what constitutes true fruit. We hope that our Roman Catholic friends will read what we have to say on the subject treated of in this pamphlet with that candour and spirit of enquiry to which their Bishop makes appeal. He says:

A priori, already, it is not well conceivable, how a religion which is given by God Himself and entirely His own work, should not also be efficaciously protected by Him against any and every corrupting influence. A divine religion must obtain the highest object of all religion, which is not mere morality, but the connection and intercommunion between God and man. If mankind is unable, and has laboured in vain, to establish a religion, which effectually secures the desired communication with God, the acceptance on His part of a sufficient atonement for, and consequently the forgiveness of, sin, as well as the certain acquisition of that happiness beyond the grave, which the heart of man longs after; and if God in His ineffable mercy vouchsafes to reveal to mankind such a religion, for the eternal salvation of not one people or one generation, but the whole human race till the end of the world; then we must presume, unless we think unworthily of God, that He establishes His divine religion in such a manner, as to protect it for ever against all and every admixture of corruption, lest His merciful intention be foiled, and generations be by such corruptions cut off from eternal beatitude without their own fault. Surely if the so-called Reformation had really "purified" the Christian religion from "admixtures of corruption", that divine religion would, during a long period before the Reformation, have been defaced, infected and stained with such corruption. Your Lordship ought, therefore, to have judged *a priori*, that the sentiment You were about to utter, was open to this serious objection and solid refutation based on reason alone.

To the same *a priori* conclusion your Lordship should have come on reading the Holy Scripture and pondering on the remarkable fact, that already the Mosaic religion, whose object it was to prepare and to prefigure the Christian religion, has in reality been kept free from all admixture of corruption up to the moment it had accomplished its purpose.

Here we are told that the Mosaic system of religion was kept free from all admixture of corruption. What does the Bishop mean by the word religion in this connection? he is not speaking of the sriptures, but of the will of God embodied in those institutions which God had given to the Jewish people. The Bishop quotes the words of our Lord: "The Scribes and the Pharisees have sitten on the Chair of Moses. All therefore whatsoever they shall say to you, observe and do." If then, says the Bishop, the Synagogue was preserved by God from every admixture of corruption, must we not judge *a priori*, that with far greater reason the Church of Christ must preserve the same supernatural privilege?

Any one who is acquainted with Jewish history as recorded in the inspired Scriptures, must be aware that not only the mass of the people but the leaders, the priests, the prophets, were constantly ready to embrace corrupting doctrines and to depart from the truth. The Jews had hardly escaped from Egypt when they displayed a readiness to turn to idolatry. Throughout the period of the judges, they were perpetually falling into idolatry. It was so in the days of the kings. The festivals ceased to be observed, the temple was desecrated, idolatry was publicly recognized as the religion of the state, and there was a time when the finding of a copy of the Scripture made the people acquainted with what had once been theirs, but had been completely overshadowed by falsehood. Idolatry became the established religion of the ten tribes; and there were times when the condition of things in Judea was not materially better. False prophets were numerous and were regarded as the true, and true prophets were reprobated and persecuted. Was there no admixture of corruption? Read the first chapter of Isaiah: "How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers," 21. "Ah sinful nation! a people laden with iniquity, a seed of evil-doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." 4. What is there in all this to justify the Bishop in his position that true religion may not be corrupted? The entire history of the Jews is epitomized in the speech made by Stephen, and especially in the following verses: "Ye stiff-necked and uncircumcised in heart and ears, you always resist the Holy Ghost; as your fathers did so do you also. Which of the prophets have not your fathers persecuted? and they have slain them who foretold of the coming of the Just One; of whom ye have been now the betrayers and murderers. Who have received the law by the disposition of Angels and have not kept it." Acts iii. 51,52. We quote from the Douay version, but it is almost word for word the same as ours. Thus we see that the faithful city, the city chosen by God for his own special worship, had so apostatized from the faith that she is designated a harlot. So far from the admixture being a thing unknown, it was almost constantly present. What becomes then of the Bishop's argument that as the synagogue was preserved from corruption so the Church of Christ must be preserved from the same. The synagogue had the Scriptures and they were publicly read; but the synagogue was the bitter enemy of Christ and

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his followers. The Jews had the letter of the Scriptures but they made ths word of God void by their traditions, as our Lord told them. The Scribes and Pharisees, the lawyers and the priests, the ruling council of the nation, in fact all the religious leaders of that day were the determined antagonists of Jesus and they showed what their religion was by putting to death the Prince of Life, and by persecuting his followers. We know not how corruption could go further.

But let us come to the Gospel dispensation. Dr. M. says:

The last lines of St. Matthew's Gospel, the very last, and we may say the testamentary words of our Saviour, spoken to His disciples just before His ascension into Heaven, are an invincible proof which militates with divine power against your Lordship's accusation. For if the Son of God, to whom "all "power is given in Heaven and on earth" is with His Church "all days and even to the consummation of the world," who dares accuse Him of such a weakness, negligence or unfaithfulness as to permit the doctrine of His Church to be sullied by any "admixture of corruption?" Why, it is a direct insult offered to Him who is eternal Truth itself, an incrimination that He did not keep His solemn promise of perpetual assistance, an accusation that, whilst He commanded us to hear for our eternal salvation the Church that was to teach us all things He had commanded, and whilst He condemned all those that would not believe, He Himself permitted the Church to admit error and corruption and to teach the same as His own divine and salutary doctrine, and He *Himself did not prevent the rule of faith, established by Himself, the teaching authority of His beloved Church, from becoming vitiated* itself and from poisoning ths minds, hearts and souls of those who were commanded to confide in it and to hear its voice as if it were His own voice. How can your Lordship prove that your accusation, even if it referred only to the time immediately preceding the Reformation, is not thus an insult to our divine Saviour?

To this the Bishop appends the promise of the Holy Spirit, who was to abide forever with the people of God.

Now we admit at once that there have always been some in the world having a true faith in God, and led by the Spirit of God. But where are they found in the dark ages? Among the persecutors or among the persecuted? Not among the former but among the latter. As in the days of the Jewish monarchy, the great mass of the people, with the rulers, listened to the false prophets and forsook the worship of Jehovah for that of Baal, and the true believers 'wandered about in sheepskins and goatskins, destitute, afflicted, tormented,' so was it in the Christian era. Now let us look for a moment at the epistles addressed by our risen Lord to the seven Churches of Asia, and see if it is impossible that that which may to-day be regarded as a true Church of Christ may not to-morrow become corrupt?

To the angel of the Church of Ephesus he says: "But I have somewhat against thee, because thou hast left thy first charity. Be mindful therefore from whence thou hast fallen. And do penance and do the first works; Or else I come to thee and will move thy candlestick out of its place except thou do penance." To the angel of the church of Sardis he sends this message "I know thy works that thou hast the name of being alive; but thou art dead."

Bishop Meurin can hardly be unmindful of the remarkable passage in the second epistle of Paul to the Thessalonians in which he speaks of an apostasy (*Apostasia* Gr.) which is translated 'revolt' in the Douay version but which the context shows to have reference to something claiming to be the Church of Christ. He says:

"That you be not easily moved from your mind nor be frighted as if the day of the Lord were at hand. Let no man deceive you by any means; for unless there come a revolt first and the man of sin be revealed, the son of perdition, who opposeth and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God showing himself as if he were God! For the mystery of iniquity already worketh."

The removal of the imperial seat of Government from Rome to Constantinople afforded the opportunity that was greatly desired by the Bishops of Rome to assume a position of leadership not only in the affairs of the church but in those of secular Government. For the last twelve or thirteen centuries the church of Rome has been continually adding new doctrines to those contained in the Bible, and inconsistent with the latter, and making them absolutely essential to salvation. It has thus changed the Gospel, not fearing that awful word of the apostle Paul: "But though we or an angel from heaven preach a gospel to you besides that which we have preached unto you, let him be anathema." The true Gospel makes the salvation of the sinner to depend simply on his faith in the Lord Jesus Christ; but *the Church of Rome has promulgated a long* list of articles of faith and is ever and anon adding to them, declaring at the same time that no man can be saved except he believes all these.

PROFESSOR ROBERTSON SMITH.

THE Edinburgh *Daily Review* of the 2nd instant, contains a full account of the proceedings in the Free Presbytery of Aberdeen in the case of Professor Robertson Smith. The libel or charge against Professor Smith is to the effect that he has promulgated the opinion that Deuteronomy does not possess the character of an historical record, but was made to assume it by a writer of a much later age, who, in the name of God, presented, in dramatic form, instructions and laws as proceeding from the mouth of Moses, though these never were and never could have been uttered by him. After some discussion, Professor Smith was allowed to submit his plea against the relevancy of the libel. Four or five columns are taken up with his defence on the merits. In this he asks it to be observed that he upholds the canonicity and inspiration of the book of Deuteronomy as strenuously as his most determined opponent could do. He goss on to say however that the book of Deuteronomy does not, as a whole, in his opinion, profess to be written by Moses, or can reasonably be ascribed to his pen. We have formerly spoken on this subject, pointing out that we are not in our consideration of the books of the Bible to carry with us our modern ideas about publication. A book that is to be printed is first prepared in its entirety and comes out as a whole. Before the days of printing a book might be written and at a subsequent time additions might be made on the same parchment. Explanatory notes as—in process of time—they came to be demanded, might be introduced. The last chapter of Deuteronomy was evidently added after the death of Moses, and more modern names and explanatory notes have been introduced here and there, by authorized parties, without in the least affecting the canonicity or inspiration of the book. If Professor Smith merely meant to assert something to this effect there would have been no action taken against him. But he maintains that a considerable part of Deuteronomy consists of a body of law that was not promulgated till many centuries after the days of Moses, yet is here embodied with his acknowledged writings in a way that must necessarily mislead all but some very profound or imaginative critic. Our readers may learn from the following what the reasoning is on which Prof. Smith lays so much stress:

The law of Exodus xx. 22-26, allows the Israelite to approach God by sacrifice, and encourages him to expect His blessing in all places where—by some act of revelation—Jehovah has recorded His name. Such places were the ancient sanctuaries—Bethel, Shechem, Beersheba, Hebron, where God had accepted worship of the patriarchs, or newer shrines like Gilgal, consecrated by some mighty deed of the Lord for His people. This law was strictly followed by Samuel, Saul, and David. They sacrificed at many shrines, but only at places known of old by some historical record of God's name. Or if they raised a new altar, it was raised in memorial of some great mercy whereby God associated the record of His name with a new place of worship (1 Sam. xiv. 35, 2 Sam. xxiv. 25). Not so the law of Deuteronomy (see especially Deuteronomy xii.). That law knows only one legal sanctuary chosen by the Lord "out of all the tribes" of Israel, and where all sacrifice must be offered. Every other sancturary is heathenish (xii. 1-4), and all other sacrifice is will-worship, without foundation in divine law (xii. 8), and not to be tolerated after the people are settled in Canaan (xii. 9, seq.) . . . . Elijah, it is clear, was still living under the earlier covenant, the law of Exodus. Does not this show that the other covenant was not yet revealed? But let us go further. In the time of Amos and Hosea, of Isaiah and Micah, the holy places throughout the land had become just what Deuteronomy xii. describes—mere seats of heathenism and idolatry, which the prophets refuse to recognise as sanctuaries of the Lord. Yet these prophets never quote the law of Deuteronomy. But Josiah, as every one admits, had that law in his hand, and therefore we find it well known to Jeremiah. Does not this seem to show that the new law was revealed sometime between Isaiah and Jeremiah, in order to give practical effect to the teaching of the former prophet and his helpers? This is but an example, and an example sketched in the merest outline, of the kind of evidence which has forced me to conclude that the Deuteronomic code was not published by Moses. I do not say that every one is bound to find this one piece of evidence conclusive, or even to find conclusive the whole evidence that I can bring together. But I ask the court to look at the method of my argument, to see that it rests on a fair attempt to put Bible facts together; that there is nothing sceptical or rationalistic about it, and that, if there is a flaw in the argument, it ought to be easy to refute it from the Bible without a libel and menaces of Church censure.

For our own part we are far from finding this piece of evidence conclusive. We find nothing in the two laws referred to forbidding us to believe that both were written by Moses. The law of Deuteronomy xii is intended for the guidance of the Israelites at a

future period, when they should have got full possession of the land of Cannan, and when the Lord should have indicated a particular and permanent place for his sanctuary. At the beginning of the chapter they are cautioned against having any thing to do with the places regarded by the original inhabitants as sacred, except to destroy them. It is immediately added that God would choose for them a place for his worship; there they should offer their sacrifices:

"When ye go over Jordan and dwell in the land which your God giveth you, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then shall there be a place which the Lord God shall choose to cause his name to dwell therein."

The meaning evidently is that there must be a divine authorization for the place of worship as there was for all the other particulars of their worship. After they entered into the promised land, the tabernacle was at one place or another as God directed, until in the days of Solomon the temple was built. After the separation of the ten tribes from Judah, the prophets whom God raised up from among the former, were by the circumstances of the case precluded from insisting that the tribes should assemble at Jerusalem to worship, and they erected an altar as God directed, Elijah for instance on Mount Carmel. But that this law of the one place of worship was known to those who entered Canaan under Joshua is evident from the alarm that was taken when it was reported to the rest that the two and a half tribes domiciled on the east of Jordan, had erected for themselves an altar.

The libel was signed and served, and the Presbytery resolved to meet for the trial on the 2nd of September.

INTERNATIONAL BIBLE STUDY.

August 3rd, 1879. *Isaiah LIII.* 1-12

It is well to read the previous chapter. It breathes the language of congratulation, exultation and joy, because of the redemption of God's people. The language would naturally be understood by those to whom it was first addressed as referring to the deliverance of the Jewish nation from the Babylonian captivity that had been denounced by Isaiah and other prophets, and of which there had been a proximate fulfilment by the deportation of the kingdom of Israel. Judah was also to be brought under the Babylonian yoke, and that so completely that it would seem as if there were no further probability of national restoration. But the same prophets that foretold the captivity foretold the restoration; and along with the prophecies of restoration were intermingled predictions of the glory and honour and purity of the Messianic kingdom. But being addressed to those whose only method of conceiving God's favour was in connection with Judaism, the terms used are those which accord with their ideas. God reserves to himself the right of exceeding his promises, of fulfilling his word in a higher sense. He will give us the very thing promised or something better. The 91st psalm would lead one to expect that no plague would come nigh the dwelling of the righteous, and that the ministries of nature would be charged to show him and his invariable tenderness. But no thoughtful reader of the Bible can suppose for a moment that God intends that his people shall be exempt from the experience of pain during their probationary term on earth. The meaning evidently is that nothing will be permitted to happen to them without the consent of their heavenly Father and that it shall be their privilege to recognize his hand in the reverses that happen to them and to know that all things shall work together for good to them that love him; in a word if the thing literally promised is not received, something better, and something that they know to be better, will be bestowed.

In the last verses of the 52nd ch. of Isaiah, reference is made to the exaltation assigned to the servant of God. Men are represented as astonished that one so marred should have a world-wide sway. In this 53d ch. we have the explanation of it, in the 4th v. and onward; where the words "he" and "our" are many times used to show the expiatory nature of his sufferings: He hath borne our griefs and carried our sorrows; he was wounded for our transgressions; with his stripes we are healed; on him was laid our iniquity. His purity and blamelessness are expressly declared, v. 9, yet it pleased the Lord to bruise him, to make his soul an offering for sin. One point made very prominent is that they to whom he came and for whom he came into the world, would not receive him or recognize him, but would indeed reject him and insist that he was rejected of God. He will be very different in appearance from what they supposed; divested of the tokens of grandeur and power, not seeking to subdue men by authority, but meek and lowly, of humble position, a companion of the poor. The princes of this world would be content to lay down their symbols of authority at the feet of one exercising an unquestionably greater authority; but to lay down their honours and their influence at the feet of Jesus of Nazareth, the friend of publicans and sinners, the leader of a few fishermen, was more than they could think of. He was in the world and the world was made by him, and the world knew him not. And how distinctly is it here recorded that the Jews will despise and reject him, and treat him as a usurper and malefactor.

In verses 8 and 9 some slight changes are needed to bring the passage into conformity with the original. 'He was taken from prison and from judgment,' would be better rendered, 'he was deprived of or kept from imprisonment and judgment'; he was denied the usual processes of law; was no sooner arrested than he was hurried away to a mock trial and as speedily as possible to execution, the rulers being very much afraid of the least delay, as it would give the people an opportunity to manifest their sympathy with him. 'Who shall declare his generation? he is cut off out of the land of the living.' Condemned as a malefactor, he forfeited the rights of a Jewish citizen, and has no longer a place in Jewish genealogy. He was treated as accursed. Instead of 'he made his grave with the wicked, and with the rich in his death' a closer rendering would be, 'His grave was appointed to be with the wicked, but he was with the rich in his death.' He would naturally have been buried with those who were crucified with him, but he was really buried in the sepulchre of Joseph of Arimathea.

'He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands' 10. His enemies fancied that they had destroyed the cause of Christ by putting him to death and did not think it necessary to interfere with his disciples, persuaded that they were absolutely without power and influence; but on the day of Pentecost the risen Christ began to see his spiritual seed, and it is made abundantly evident that the pleasure of the Lord is in the progress of his Kingdom. 'By his knowedge shall my righteous servant justify many.' That is, men shall be justified by coming to the knowledge of him in whom we have righteousness. 'Therefore shall I divide him a portion with the great.' If after God shall have borne testimony to his Son from heaven, the world is not converted, the servants of Christ need not be disappointed. The Gospel is not coercive, and it still leaves men free to reject the counsel of God, if they are so minded. But there is a kingdom set up that shall have no end. 'Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to establish it forever.' This 53rd chapter of Isaiah was a marvel and a mystery during the centuries that intervened between the days of Isaiah and the day of Pentecost. Even believers were embarrassed to say how these things could apply to the Messiah whose kingdom was elsewhere represented by such glorious symbols.

REMINISCENCES. XXIX.

From H.'s Journal, 1839.

Cairo, July 3. We must know something decisive about the state of the war in Syria, before we can make up our minds what route to take. My friends wish to go to Mt. Sinai before visiting Palestine. I would like to see Petra. The armies have been some time in sight of each other. On the 19th, Ibrahim Pasha wrote his father that he would attack the enemy on the 21st. I heard cannon firing a little while since, and sent Mahommed to ascertain the cause. He brings word that Ibrahim has gained a victory over the Turks. I have just heard from the bankers that the victory is a decisive one.

July 11. News of the death of Sultan Mahmoud was received here to-day.—We lead an idle pleasant life here; go sight-seeing one day and rest the next. Sunday morning we visited the citadel. The great chain of the Mokattam Mts. that I sailed under so long it seemed interminable, stops at the walls of Cairo. The citadel is situated at the extremity, overlooking the town. Numerous Saracenic columns show where the palace of Saladin stood. Close by, they are constructing a new palace with a colonnade of alabaster pillars, in polishing which a quantity of boys and girls were engaged. The levies for the army have caused such a dearth of men, that building has to be done by children. We saw the Court where the Mamelukes were butchered, that greatest blot in the life of Mohammed Ali. The well commonly called Joseph's well, the work of Yoassouf Saladin, is excavated 300 feet in the solid rock. (We pass over notices of lions, elephants and rhinoceroses, the palace at Shubra, &c.) The dogs of Cairo always attract my attention. They are the most melancholy and sober set of beings I ever encountered, and beat the Turk for gravity of demeanour. They do not bark at you, they are too proud or too lazy; if they have anything against you, they bite you and have done with it. They never play; or if perchance you see a couple of them attempting something of the sort, it is in profound silence, and with as much solemnity as an Arab shows

at his prayers. They are free as the air, having no masters, but experience the occasional concomitant of liberty,—starvation. They are domiciled in different quarters, which they may not leave; they come to the boundary-line and gaze a while at their friends on the other side, and then retreat in sadness and silence. Wo unto the audacious dog who crosses the forbidden line; he is set upon by all the dogs of the invaded quarter, and driven out with the loss of an ear or of half his tail.—Passing through the bazaar one afternoon, I noticed a crowd and drawing near found a number of soldiers with about a dozen of boys tied together whom they had kidnapped in the streets and were carrying off as recruits; one of them was lying on the ground, in a fit, or pretending to be so. However, he was dragged off with the others.

"Yesterday, visited Heliopolis. A tall obelisk, in the midst of a field, is all that remains of the famous city of the Sun. Saw the sycomore where the Virgin rested with the infant Jesus, when she came from Bethlehem! I can't deny that it looks old enough; to look at, it might have been planted by Cain in his wanderings. Saw the ruins of a beautiful mosque said to have been the original of that of Cordovu. Went this morning to Boulac, to see a collection of stuffed birds belonging to the Italian I had seen at Assouan. He spent two years in Sennaar &c., making it.—I have spent several pleasant evenings with Dr. A. an Englishman in the Pacha's service and a clever man. Met at his house a French gentleman who has been a long time with the army in Syria, and with whom I was much pleased.

"13th. Went to Saccara yesterday and visited the pyramids there. Descended into the tomb where the mummied ibises are found in great numbers."

Thus the Ancient Egyptians did their best to caricature themselves for all time. Laboriously and expensively these birds have been embalmed to resist the tooth of time for thousands of years. Brought now to light and to contact with air they fall into their original dust, saying, the men who reared these mighty monuments knew no better than to worship us.

"Tidings of the succession of Abdool Medjid and of the declaration of an armistice between the two powers, have reached here.

23. It is long since Luigi and I agreed to see the sun rise from the top of the great pyramid. We went on the 20th, Saturday. I. K. a young man attached to the Am. Consulate went with us. We dined together and started before sundown. Our donkeys galloped gaily off towards Old Cairo. In the narrow street we had difficulty in getting out of the way of Abbas Pacha, whose carriage is the only one I have seen in Egypt. Crossed the Nile to Ghizeh, and rode slowly over the wide plain toward the pyramids by a beautiful moonlight, smoking our chibouques. At the distance of a mile the pyramids loomed up immensely, but as we came nearer they seemed to diminish. About a score of Bedouins followed us from the last village and gathered round us at the foot of the great pyramid, as we paused to measure it with our eye. We found it difficult to realize that it had a base of 750 ft. square. Suddenly there was a scattering of the Bedouins, and presently they brought us a venomous snake, the cause of their scampering. My friends were going to put up in the house of the Nubian who gives accommodation to travellers close by, but when I told them of my determination to ascend the pyramid and pass the night on the summit, they decided to accompany me. So we commenced the ascent, attended by Mr. R.'s servant with provisions, eight Arabs to assist us and some others without a plausible pretext other than the tacit one of getting buckshish. The corner by which we ascended was in the shade, but I went up without any assistance. It is much steeper than I had supposed; the angle is 50.° When half way up we stopped for a few minutes, and then pushing on reached the summit in perhaps 20 minutes from the time we started. The top is a quadrangle of about 30 ft. and here we passed the night. After supping and smoking, my companions lay down to sleep. It would be difficult to analyze the sensations I experienced here, on the summit of this the grandest and perhaps the most ancient monument existing, in this silence of midnight only interrupted by the dismal howling of the jackal in the distance, a dozen Bedouins lying around enveloped in their long cloaks, the dim light of the waning moon faintly disclosing the expanded plain and the majestic Nile. At one I lay down on the stone floor, taking the provision bag for a pillow. I slept a couple of hours, and awoke somewhat chilled by the dew. It was a beautiful spectacle to see the day break, and the first beams of the sun fall on the surrounding objects, discovering to my view the sphinx, the tombs, the numerous small pyramids which seem there to do honour to those they surround. It was now that I felt all their grandeur, and that my eye could first conceive their gigantic proportions. 'The watch-towers of Time, from whose summit, when about to expire, he will take his last look.' Some girls carrying water at the base, were scarcely discernible. Descending we went into the interior. Five chambers have been discovered in this pyramid. (It is calculated that there is cubic space sufficient for 3000 chambers.) A cartouche in the uppermost chamber is understood to ascribe this monument to Suphos, B. C. 2120 years,—About 70 feet of the upper portion of the pyramid of Cephrenes, is covered with polished limestone, making a smooth surface. Perhaps both of the great pyramids were originally thus coated. I attempted to reach the summit of Cephrenes, but after scaling the smooth portion a couple of yards I gave it up. My companion, Luigi, made the attempt on another side, and reached the summit, which is only a few feet square. After his descent, he assured me that he at one time bitterly regretted having made the attempt. Coming down, he startled an eagle from its lair which so startled him that he nearly lost his footing. After visiting a number of the tombs, we repaired to the sphinx, and sat down on the neck in the shadow of the head, 24 of us, and were well sheltered from the sun's rays. The face is much worn away, but what is discernible of the features is pleasing. More than once this century the sands have been removed, but they now entomb the body and leave nought visible save the head and breast. In the afternoon we bade adieu to the pyramids, and casting many a lingering look behind at their now appreciated proportions, rode to the Nile. Just as we had crossed it, a desert wind propelling a huge column of golden sand, struck the Nile with the suddenness of a hurricane. We succeeded in reaching Grand Cairo ere the gates were closed.

LETTER FROM AMERICA.

THE triple veto of President Hayes, though it may not have shaken the nation, has kept it steady, and honored the author of the able documents. The rebels not yet reconstructed, but returned to Congress by the "solid South" where the colored vote has been throttled, have been straining every nerve to get all reliable national supervisors of the ballot box removed. The "brigadiers" are not in favor of too rigid honesty at that point. They would prefer to be able to cast in a little of their kind of salt at the fountain of the election. It would be preferred by them that it should be convenient to overawe and drive away the negroes from the polls. They would like to have melees there after the white votes have been thrown in, which disturbance should last until the going down of the sun, leaving the freed negro vote uncounted. The presence of a proper United States officiary preventing such injustice might give some States equal rights, as the negro vote is the heavier. But Mr. Hayes, who has been very kind to the South, does not consent to the making a farce of an election. His pen point has pricked that bubble of disloyal expectation three times. Though there is a majority in the Senate and in the House of Representatives to send such bills to him, there are not two thirds to pass the same over his veto. So the President has been acting nobly as a breakwater against the heavy waves which have sought to sweep away the nobility of an election. The Presidential election of 1880 will certainly be fairly guarded by proper official superintendence, which however is limited so that no injustice can be done, though the disappointed majority of congress may raise a hue and cry of pretence, about military interference. The majority is on the wrong side to-day in Congress because the freedom lovers of the South have year after year been intimidated, and increasingly so. By whippings and deaths, persecutions of all sorts, the vote for liberty has been blotted out in the states once in rebellion. The people are there as before, and we may hope that in the coming Presidential election in the fall of 1880 some measures will be devised by which courage will be infused into those who have retired from the field of politics, and the entire population will express their wishes.

The "Exodus" has resulted from the oppressions practiced. Scores of thousands of the colored people are pressing into the western States, especially Kansas. Bishop Wiley at St. Louis questioned a large number of them as to the reasons for their flight, and found the necessity of the same. They had been defrauded of their wages by the Planters, who had also charged them exhorbitant prices for food and clothing, and owning the land largely had prevented the incoming of any merchants to sell at fair rates. Conventions of Planters have been held, passing resolutions promising better conduct, greater justice and kindness, which certainly are an admission of wrongs thus far perpetrated. Many colored people have been prevented from removing because captains of steam-boats on the Mississippi have been intimidated by the whites, and threatened with rifle balls if they carry away the negroes. Gen. Conway and a colored man, waiting on President Hayes, have been promised protection to chartered steam-boats if they shall employ such in helping the refugees to the places to which they wish to go. Considerable contributions have been made throughout the nation to aid the people of the Exodus, with clothes in their destitution and food in their journeys. Committees have secured work for those arriving, and places are calling for more to follow, to turn the sod, to harrow the field, to help on rail roads, and in shops and mill. The great west having a home for many millions more, will be aided by the new infusion of strength. Though the Exodites may not make much impression on the numbers of the South jnst now, the way is opened for further and constant departures, and a warning voice has been heard, exhorting the persecutor to be humane as a matter of interest in retaining needed laborers.

Every Christian heart desires the restoration of prosperity to the South and that it may arise from its poverty. All the States which were in rebellion pay but a small part of the taxes of the nation; and I believe that the State of New York is reported in Government Statistics to be worth three fifths as much as all the territory of confederacy.

Grand religious work under difficulties is being done down there. The Methodist Episcopal Church has received four hundred thousand members in that region since the war, half being whites. Seminaries and Colleges are making rapid advances. A noble company of educated colored teachers and preachers are

taking rank with the able workers in the Church of God.

The Bishops of the M. E. Church have appealed to the Government to protect their preachers in that section from assaults.

Our eyes are turned toward India with constant thought. We are thankful that you are sending back General Grant to be President, we expect, for the third time.

We have wept with you because of the death of dear Missionary Torbet. Bother Taylor wrote me of him, "he got a grand grip on our people in Bombay and then ascended to heaven to tie them more closley to the throne."

Brother Taylor was in this vicinity last week visiting Syracuse University, as he is going among the senior classes of our Colleges, to find the men whom God wants him to forward to South India to teach and preach for Jesus. He is seeking a score of men to send out to India this fall. Bro. Inskip has promised that twenty thousand Rupees shall be forthcoming with which to send his Missionaries to India and South America. Since last July he has forwarded twenty two to South America. In a recent number of the "Advocate of Holiness" Brother Taylor writes: "Brother Shaffer paid the passage of brother Northrop to Calcutta and brother Rowan paid the passage (eight hundred Rupees) of Brother Wm. B. Osborn who is now Presiding Elder of Bombay and Madras Presidency, which amount brother Osborn refunded last September, and with it I sent out Hiram Torbet, transferred from North Ohio Conference. He sailed for India on the 2nd of October, accompanied by Rev. J. W. Gamble, from Genesee Conference, who was sent out at the expense of Rev. C. P. Hard, recently returned from India from overwork and failure of health,"—He has sent two Missionaries to Burmah, who have doubtless reached Rangoon a month ago, where some of our relatives have been waiting anxiously, to co-operate with them.

One Christian woman last week sent Brother Inskip 700 Rupees for the Taylor transportation fund. At the same time a man sent 200 Rs.

Friends have contributed 466 Rupees to the Osborn Library, to forward to you a grand collection of spiritual books for circulation. The National Tabernacle is to go around the world. A number have expressed their intention of accompanying the eminent Evangelists, Brother Inskip and wife. They are to be in England next spring. After working in Rome, and touching Jerusalem, they will be on your Esplanade in Bombay. You will have your 3,000 in the tent and thousands outside. The Christian workers of India will be refreshed and encouraged during that journey of the big tent. People here are contributing toward the expenses of the Evangelistic tour. I mention it without solicitation that perhaps some worthy servants of the Lord in India will help make sure of this movement by sending some financial aid, to the large attempt, through the office of this your paper.—We receive interesting letters from dear brother Gamble to the Buffalo Christian Advocate.—Does any personal friend care to know a little concerning the undersigned, let me say that he is preaching a full salvation and enjoying it as pastor of a kind, intelligent, and pious people, preaching in the next door building, living in a fair parsonage in a village of wonderful beauty. One neighbor has 150 acres of orchard. Your brother is preaching Missionary sermons in many places, and trying through the several papers to stir many hearts to love your work and pray for it. This charge advances over 100 per cent. at its Missionary collection this year. God shield you all in the heat of the battle.

Your brother, C. P. HARD,
Walworth N. Y. June 16th 1879.

A few thoughts on the South India Missionary Conference.

1. A notable characteristic of the meeting was the cheerful and assured confidence manifested with regard to the progress and ultimate success of the missionary enterprize. There were men of the most varied temperament, gathered from remotest quarters of a vast territorial area, all engaged in an arduous and, from a human point of view, an apparently hopeless work; and yet we heard not so much as a whisper of doubt or of dismay. Existing obstacles and discouragements were, in no instance, concealed or glossed over; but, on the contrary were freely brought to the front, and as freely discussed. At the same time, there could be no mistake as to the feeling of calm confidence manifested by all present in their ability, with the divine blessing, to encounter and overcome opposing forces, and to effect, in God's good time, the triumphant establishment of Christianity throughout the land. While, on the one hand, there was little or nothing of enthusiastic gush, or of overstrained rhetoric, there was on the other, the self-contained expression of a serene and pervading assurance of ultimate success, which carried with it an unmistakable awe of majesty and power. We confidently put such testimony as this against the assertions of ignorant malignity as to the alleged failure of the missionary enterprize in India.

2. Another noticeable feature of the Convention was the marked unanimity of feeling, and the hearty fraternal fellowship which pervaded all the meetings. Here, again, were men of various nationalities, and of diverse ecclesiastical relationships; Americans, English, Scotch, Irish, Germans, Danes, and Hindus; Episcopalians, Presbyterians, Methodists, Independents, Baptists and Lutherans. Every Protestant nationality; and—the high ritualistic section of the Church of England excepted—every division of the Protestant Church were fully represented in this Convention. Yet, notwithstanding all this diversity of origin, of education, of religion, and of work, there appeared not a symptom of variance, not a shadow of jealousy, not the faintest trace of clashing interests. It is not too much to say that during the whole continuance of the convention, no word was uttered and no sentiment was expressed which could give reasonable ground for anger, chagrin, mortification or heart-burning. Indeed, we feel assured that every delegate returned to his home and work with a keenly pleasurable sense of the unbroken unity and unmarred harmony which, from first to last beautifully embellished the proceedings.

3. Still another exceptionally interesting trait of the convention was the singular unity of view shown in regard to the many-sided subject of Missionary work and of Missionary duty. The time has been when such a gathering would have divided itself into several sections, with opposing nd irreconcilable doctrines of policy and action. But that time seems past, and happily past, forever. Diversity of opinion there assuredly was and that diversity was candidly and unhesitatingly expressed; but it shewed itself only in relation to points of subordinate importance; to matters of detail, and not of principle. Nothing could be more striking than the almost absolute unity of judgment and opinion expressed in regard to the great leading canons and plans which should govern the Missionary work in India. Questions which were formerly discussed with a good deal of sharpness, not to say acerbity, had not sufficient variant force in them to so much as ruffle the unity and liberality of judgment and feeling which found utterance on every subject brought under the notice of the conference. This unbroken harmony was made—as well it might be—the ground of continual thanksgivings to its Author, the great Head of the Church Universal.

4. There is one other point which demands a word, as being of peculiar interest just now both in Europe and America, viz., the self-support and self-government of the Native Church. This topic elicited a very valuable discussion, which terminated in a well-defined expression of opinion. Several of the leading English Missionary Societies have lately taken steps towards withdrawing foreign support from the Native Churches connected with them, with a view to making them self-sustaining and altogether independent at no distant day. The policy does not commend itself to the majority of Missionaries in India, and is especially deprecated by many experienced Missionaries connected with those Societies; men who are thoroughly conversant with the needs and capabilities of the Churches which it is proposed to abandon to their own resources. The almost unanimous opinion is that this action is decidedly premature; and that the movement, unless checked will prove disastrous by retarding instead of promoting the independence contemplated. The truth is that the native Church is still in its infancy; and is not yet in a position, whether economic or moral, to set up for itself to the exclusion of foreign support and superintendence. The views of the Conference on this subject were formulated in the following resolution, which was passed. we believe, without a dissenting vote.—

"This conference, while convinced of the great importance of promoting, by every judicious means, the self-support and self-government of the Native Church, desire to place on record their conviction that the Native Church is, in no part of it, as yet in a position to dispense with European guidance and support; and that any premature step in this direction would be highly injurious to its healthy development and ultimate stability."

We commend this unanimons expression of opinion to friends in England who are urgent to effect the speedy independence of the Native Churches. None are more alive to the desirability and none are working harder for the accomplishment of the self-support and self-government of the Native Church in India than the foreign Missionaries who have founded and nurtured it. But, on the other hand, none are more certain than they that it still is in the period of its nonage, and that any attempt to force upon it an independence which its present stage of development does not warrant, is in the last degree unwise and hazardous. The Christian Church in Europe and America must, for some time to come, be content measurably to support its still youthful Indian offspring, waiting with patience and liberality for its surely but gradually advancing maturity,

S.

NOTICES.

The Monthly Missionary Prayer Meeting will be held in the House of Major Oldham, Girgaum, on Wednesday, July 30th at 6-30, P.M.

Received for the M. E. Church at Mhow' from W. F. C. Rs. 20; A. T. 50; J. N. 5; Mrs N. 5.

Received for the Grant Road M. E. Church, R. W. Rs. 20; Miss M. 10; W. E. R. 10; Mrs. B. 1; Collected by Miss M. 34; Do. by Mrs. A. 10; K. C. 10; Mrs. V. 10; G. B. 5; A. F. 20; W. B. 100; J. C. 10.

Received for the House of Hope from J. S. Rs. 10; J. F. 5; S. R. W. 5.

Epitome of News.

Saturday, July 19.

—The confession of Unia Tookaram, one of the condemned dacoits, shows, says the *Bombay Gazette*: "The gangs were entirely organised by a party of Brahmins who, while the depredations were going on, were constantly

in the habit of visiting Poona and of carrying there the loot that had been accumulated; also that these men were the moving spirits in the adventure, that they induced the wretched Ramoshis to join it, urging them on in a career of crime, but abandoning them as soon as it was evident that the police and military cordon was surely closing, and that the end was near. Of course these men had every information as to what Government was doing; the constant communications with their confederates at Poona insured them of that; and so we are able to account for the successful efforts of the gangs in so long avoiding detection, and in operating in the districts which happened to be undefended. The Prisoners tell us that with the gangs were four or five Brahmins, of whom Wassudew Bulwunt was the leader, that these appropriated all the loot, even going the length of searching the common robbers after a dacoity had been committed. The question as to how the loot was disposed of was responded to by the information that "the Brahmins used to take it to Poona," where Wassudew himself proceeded every ten or fifteen days, previously fixing a rendezvous, where he would again rejoin the gang. Wages were paid regularly every fifteen days, at the rate of from eight to fifteen rupees per month, and the Brahmins always arranged for the supply of food, paying strictly for what they got in grain from each village."

—The annual ceremony of testing wind, *Pavan Pariksha*, took place with great ceremony at Agra on the 5th July. The head Brahmin this year pronounced the direction of the wind to be *northerly*, an announcement hailed with considerable satisfaction, as that is a lucky direction, and the year is held to have been indicated as a fortunate one. At Muttra a similar trial of the prospects of the year was held. Here the priests place little packets of the ashes of different staples, after weighing them, in the sanctuary. The temple is then closed, but the night is spent in worship. In the morning the packets are examined. Should any of the packets have increased in weight, that particular article of produce will yield a good harvest; and should they decrease, the harvest will be scanty in proportion to the decrease. This time every thing increased, so that the year is regarded as certain to turn out one of plenty and prosperity.

Monday, July 21.

—*Bombay Gazette*; Poona: Three more natives—Brahmins I presume—named Balajee Narayan Phadke, Vishnoo Bulwunt, and Moroo Bulwunt Khir, were this morning placed before Mr. A. H. Plunkett, the City Magistrate, as being accomplices in the recent incendiary fires of Boodwar Palace and Visram Bagh.

—Monday the 14th instant, an immense flight of locusts passed over part of the Amballa cantonment, coming from a south-westerly and going in a north-easterly direction.

Tuesday, July 22.

—*Times of India*: "In view of the very general interest excited by African exploration, we have secured the services of a regular correspondent with the party of explorers popularly known as 'The King of the Belgians' Expedition,' but which is officially styled the 'African International Association Expedition."

—The *Natal Mercury* says that "the wounds on the arm of the Prince Imperial showed that he had sought to shield his face from the spears of his assailants, and his death-wound was, no doubt, that which penetrated the eye. It has also been established, says the same journal, that he fired three shots from his revolver before he was overcome."

—Eleven desperate criminals were being conveyed in a Hooghly police boat from Serampore to Hooghly for trial, charged with dacoity, when they managed to upset the boat, hoping to effect their escape; four were recaptured, the rest are either drowned or have absconded; two constables are missing; the head constable was picked up.

—*Overland Mail*, 4: Amongst the deaths recorded this week are:—Lord Lawrence, G.C.B., G.C.S.I., P.C.; Sir W. Fothergill-Cooke; General W. R. Faber, C.B., Colonel 17th Regt.; Major H. Wood, late 91st Regt.; and Vice-Admiral C. Starmer.

Mr. M. T. Bass, M.P., the senior member for the borough of Derby, has formally handed over to the Corporation of Derby the new free library, which he has built and furnished entirely at his own expense. The cost of the building and fittings is nearly 20,000*l*.

On the other side of the Atlantic, paper barrels are coming extensively into use for the carriage of such things as flour and sugar. They are formed of layers of paper consolidated under enormous pressure, and are both lighter and less bulky than the wooden ones they are intended to supersede. Several of the American railways have adopted paper wheels for their carriages. They carry a steel tire, and are said to run more quietly and smoothly, and to be more economical, than those of cast iron. A Mr. Hamilton, of Illinois, manufactures straw paper into a material which is an excellent substitute for the more precious woods used in fine cabinet work, and cheaper than they are; and he uses the same material as a substitute for marble in dressing tables, chimney pieces, &c. Paper has been applied to the construction of the dome of an observatory at Troy, in New York State. It is about one-sixth of an inch in thickness, and has a structure as compact as that of the hardest wood, which it greatly excels in strength, toughness, and freedom from any liability to fracture; while it is so light that it can be easily revolved by moderate manual pressure. Bricks are made of paper in large quantities in Wisconsin, for building purposes. Among the American exhibits at the Berlin paper exhibition might be seen paper linen, from the collar to the petticoat; there were paperhangings, from the simplest to the most gorgeous; paper carpets, paper curtains, paper tables, paper chandeliers, paper frames. There were also paper corals looking like the real zoophytes, and paper ornaments and jewellery not easily found out as audacious impositions. Last of all, paper coffins, more durable than those of wood, as befits the furniture of the house that "lasts till doomsday," are coming largely into use.

The Italian Chamber, after a debate which has lasted two months, has passed, by 257 to 96 votes, the Railway Bill of the Government, which provides for the construction of lines to the extent of 6,020 kilometres, within twenty-one years, at an annual cost of 60,000,000 fr.

Commencing operations on the mounds of Nineveh, Mr. Rassam succeeded in exploring a site which was regarded as forbidden ground. This was the mound of Nebby Yunns, the supposed tomb of the prophet Jonah. In this mound he discovered remains of palaces erected by Esarhaddon and Sennacherib. His labours on the mounds of Nineveh have resulted in the recovery of a large number of inscriptions, many of extreme interest. Mr. Rassam extended his operations into fields untouched since the time of Sir A. H. Layard's expedition, and he was able to carry out a series of explorations on the mounds of ancient Babylon. Here his discoveries have been most brilliant. In a mound hitherto untouched he discovered a palace of Nebuchadnezzar's, with rich enamelled columns, beams of Indian wood, and every indication of having been a most splendid edifice. His excavations in the mound of the Birs Nimroud, the site of the supposed Tower of Babel, have proved that the destruction of this great edifice was due, not to lightning or hostile attack, but to a volcanic eruption, which had torn and shattered the edifice.

The Court of Cassation of Rome have rejected, with costs, the appeal of the Countess Lambertini against the heirs of the late Cardinal Antonelli,

Wednesday, July 23.

—Wassudew Balwunt Phadke has been arrested by Major Daniel at Kulladgee.

—The Allahabad paper points out that the death of Surgeon-Major Wallace, from cholera, at Lundi Kotal, on the night of the 16th instant, makes the sixth medical officer's death we have had to record within the past few weeks, viz., Surgeon-Majors Kilroy and Wallace, and Surgeon de Caux from cholera, Surgeon-Major Kellsall from exposure on the march out from the Khyber, Surgeon-Major Wright from sunstroke at Attock, and Surgeon Smythe murdered near Thull; and adds: —"Who can wonder in the face of these facts that the medical officers ask to be treated in the same manner with regard to sick leave, honours and rewards, &c., as their so-called combatant brethren?"

—A telegram from Madras, dated July 19th states:—"The aspect of affairs in Rajamundry is growing very serious. The police are found insufficient. The rebels are in great force near the mouth of the Sapri. They fired on the steamer Shamrock which they captured and gutted, the crew escaping to the steamer Godavery. There is a panic throughout the district. The insurrestion is spreading, and decisive measures are necessary.

—The *Guzerat Mitra* hears of a Koli cultivator named Ramla Bhania, of Wassungaum in Bulsar having on the 11th instant murdered his son aged 25 years while in a fit of intoxication.

—The *Chr. Standard* says: Rev. William Taylor has just written a most excellent book entitled "Pauline Methods of Missionary Work." The distinguished author treats at length of self-supporting missions, and proves most conclusively, that the line of operations upon which he and his fellow-laborers have been led, is according to the plan of the great apostle. He makes no invidious comparisons between the different bodies of workers in foreign countries, but leaves to his readers the application of the principles, which he here draws from the word of God. In the financial exhibit made, he shows that for the small sum of $8,644,00 he has sent out to Burmah, India, and South America, *thirty missionaries*, during the ten months between July 1,1878 and May 1,1879. All his family and traveling expenses, at home and in foreign fields, he has paid by the sale of his books. God bless him in his "work of faith and labor of love." He is truly a prodigy in labor, devotement and success.

—The Presbyterian, Baptist, Congregationalist and Methodist Churches of Calcutta, embracing eight congregations in all, have united in an effort to hold a series of evangelistic meetings in that city beginning last Monday, and continuing throughout the week.

—*Lucknow Witness*: A serious split in the ranks of the Evangelical party of the English Establishment, likely to finish what little influence it has left, seems imminent. Those who have been generally recognised as the Low Church leaders, men like Canons Ryle, Garbett, and Hoare, exhibit now such a development of Churchism, and are plainly being drawn so decidedly away from all hearty fraternisation with Christians in general who are outside the pale of the so called Apostolic Succession, that very many are taking the alarm. An Evangelical Protestant Union has been formed, with the motto "No compromise with sacerdotalism," and some sixty clergymen together with a great many laymen have already ranged themselves under this banner.

Thursday, July 24.

—The Theosophists propose to establish a monthly magazine. The *Subodha Patrika* says: "It should be the aim of the writers for the *Theosophist* to avoid alike the Scylla of abusing everything as absurd and the Charyb-

pis of praising up everything as the acme of scientific knowledge. We know of some, besides Dayanand Svami, who have endeavoured to read all the discoveries of modern science in the primitive utterances of the Vedic poets. Sometimes there may possibly be some basis for such speculations; but very often, we are convinced there is no such basis at all."

—Same: An English writer on the art of thinking says—"Savages not knowing eclipses have inferred devouring monsters." Ask the educated Hindu if his ancestors who have set down the present observances regarding this phenomenon were not savages, and he will at once flare up with indignation and hold forth on *their* (not his) knowledge of astronomy which duly explains the eclipse as the result of certain positions of the earth, the sun and the moon towards each other; and yet the occurence of an eclipse is the occasion of fasting, bathing and weighing against rupees if one is possessed of spare money. Is there any connection between the knowledge and the practice? Do we not then think as philosophers and act as savages in this matter? And sad to say the most learned and exalted personages set this example to the humble and the ignorant.

—The *Subodha Patrika* appears to have taken the account of a conference of Missionaries in the Himalayahs as *bona fide*.

—*Times of India*; Kandahar, 22: Lieutenant Hennell, of the 1st Punjaub Cavalry, died of cholera yesterday. The epidemic is slightly increasing. The heat has increased; and a large proportion of the troops have been moved into camp.

—The sentence of death on Huri Naik has been confirmed.

—The *Journal d'Odessa* says that the Commission charged to lay a submarine cable across the Caspian Sea has terminated its preparatory labours. The cable will stretch from Cape Gourgian to Krasnovodsk, a distance of 150 miles, and will cost 700,000 roubles. It is to be sent from London to St. Petersburg next month, and laid down by the end of September. An aerial line will join Tchikislar to Astrabad. Telegrams from the former place will follow the route Actrab d'Teheran, and thence by Indo-European line to Tiflis. The aerial line between Bakso, and the station at Apscheronsky is expected to be ready in two months.

—No less than twelve cases of dacoity have been tried at the present Tanna Sessions, and sentences of transportation has been passed on a large number of prisoners.

—Mr. Kirkham says there has been absolute waste of money on the Elphinstone High School costing 6½ lakhs.

—*Advance*: The event in New York City last week was the dedication of the Roman Catholic Cathedral. The project for its erection was started by the late Archbishop Hughes. It was his ambition to build in the city the most imposing ecclesiastical structure in the country. Six archbishops and thirty-six bishops participated in the august ceremonies. The building will accommodate over seventeen thousand persons. Archbishop Purcell was the prelate most observed of all, the stupendous proportions of his "debt" being not an ill-match in magnitude, to the vastness of of the new cathedral.

Friday, July 25.

—At a meeting in Poona, Rs. 3,500 has been subscribed for the rebuilding of the Vishram Bagh palace, says the *Times of India*.

—Fall of rain, 30 in., fort.

—The Str. *Surat* with English mails left Aden for Bombay, Thursday, 8 a.m.

—Rain has fallen in the Deccan this week.

—Deaths last week, 387.

—Dr. D. Macdonald has been appointed Curator of the Victoria and Albert Museum.

—The only British officer killed in the Ulundi fight was Edgell of the Lancers.

—*Bombay Gazette;* London 24: The *Times* of this morning strongly condemns the speech delivered by Mr. John Bright, in which he denounced British rule in India as a failure, and advised the English to leave the country.

—Sir Chs. Sargent complains that he can neither hear nor see in the High Court. Perhaps Colonel Fuller was misled by the saying that Justice is blind.

—The *Times of India* reports the death of Dr. Walsh at Candahar July 23rd.

Selections.

A BUDDHIST TEMPLE CONVERTED INTO A CHRISTIAN CHURCH.

Recently, while engaged in mission work in Shantung, there came to us the temple keeper of a small Buddhist temple in Shih Chia Y'ang a small village not very far distant from Ye-chow, with a proposition and an inquiry. He asked whether, if the temple were purified of idols, and together with the whole premises *presented* to the Jesus' sect, the Church would accept it, be responsible for repairs, and establish a public school, in which Chinese and Christian literature should be taught in equal proportions. The "Master of Virtue" (one of the temple managers) added that though his ears were deaf (he was a very old man) his heart was not blind. He had seen famine relief, and he *knew* that the Jesus' doctrine was true.

We accepted on these conditions; the school, however, to be only temporarily supported by us. The temple-keeper, Mr. Chu, is a man of strong convictions, but extremely unobtrusive, and had long since decided to leave the temple, if it remained such, although he has a family, and no other means of support but the temple land. Many regard him as an amiable idiot, for in addition to losing a certain support if the land should be given with the temple, he would forfeit valuable perquisites. On Sunday he told us that he thought the gift of the temple was a fixed fact, but in China there are many slips between cup and lip. To guard against a possible change of base on the part of any one (as there had been at first those who feared disgrace, and whispered threats of possible persecution at the Yamen), he proposed to give a feast, to which all the managers, with the Master of Virtue," should be invited. Eating in Oriental lands is no such trifling matter as it becomes in railway restaurants in America. The Chinese have a saying that having eaten a man's food, one's mouth is stopped, and having used his property, one's hand is stayed. We went to the feast. Long after the appointed time (every thing in China occurs long after the appointed time, except eclipses) the eighteen managers assembled, and with them the "Master of virtue," a weazen-faced man in an ineffably ragged coat. It was by no means a feast of sea slugs and shark's fins, pickled bamboo sprouts aud birds' nest soups. On the contrary, it was a homely farmer's dinner of only one course, and plenty of it. After dinner and sundry pipes of tobacco, came business.

A draft of a proposed document amounting to a kind of Quit Claim Deed, was read and submitted for approval. Then ensued a scene worthy of a New England town-meeting. One or two were afraid that the temple-keeper was in danger of losing his living, and much furious gesticulation and unintelligible roaring—eight or ten generally brawling at once—was exchanged over the question how to forefend this injustice. The helpers and a few obstreperous managers retired to concoct a clause to meet the exigency, and the paper "as amended" was put upon its "final reading," and passed amid general yells of "aye aye," "all right," "that's the thing."

Here was an absolutely heathen gathering in a heathen town, voting away their temple and its land to a foreign religion, of which most of them had never heard six months ago, and none of them until a few years. They did it of their own motion without solicitation on our part, for although a sermon was preached with reference to the matter, it was after the proposition was made by them. Our objects in coming to China, and to Shih Chia Y'ang, were pointed out and the fact that we sought not theirs but them, that they gave not to us but to themselves, the difference being that what the village formerly managed was now, as soon as possible, to be controlled by the native Church, in which we hoped to see all of them. The deed was as follows:

"The authors of this document, to wit, the whole body of managers, (of the temple,) together with the whole body of villagers, deliberating in a public capacity, voluntarily agree to make over the temple building to the Church of Christ, for the purpose of establishing a public school, that the youth of the village generally may become virtuous, a benefit to future generations. The whole is to belong to the Church, and subject to its control for a possession forever, and the land belonging to the temple is made over to the chapel-keeper (the former temple-keeper) and his descendants, to be cultivated as their own, and the Church is not at liberty to sell the same.

"In the fourth year of Knang Hsir, the tenth month, the third day (Oct. 28, 1878)."

Signed on behalf of the "Master of Virtue," Shih Kung, and twenty others.

The temple premises comprise about eight Chinese acres and the land for cultivation; in all, about twenty-two acres. Next Sunday it is hoped to organize a church there out of the twenty applicants on our list.

They decided to bury the idols alive. The Chinese have a saying that money can move the gods, but these gods were effectually moved without the expenditure of a cash. Like the comrades of Sir John Moore, "they buried them darkly at dead of night"; but there were no sods to turn, as a long cavity washed out by the water was discovered, into which they were plunged headlong, and thus, dust as they were, they returned to dust. It is usual to subscribe a certain amount of silver, which is incorporated into the body of a newly made god, and this becomes, perhaps, his heart. But the hearts of these gods were not found to be right in the sight of their quondam worshippers, for in the place of the lumps of silver was found a chunk of pewter. Thus the delusions of idol-worship were fitly typified in the frauds of the idol-makers. They that make them are like unto them. It was suitable that such divinities should end their career by sepulture in a gutter.

A large amount of lumber which was used in platforms for the idols, still remains, and will now become benches for our congregation. There are drums, candlesticks, incense-holders, &c., hardly needed in a Protestant mission, and several good bells, one of which is to be hung up for our use, and which can be heard, they say, at a distance of miles.

While gazing on the ruins, the deaf "Master of Virtue" was seen contemplating the result with satisfaction, and he was heard to remark that he considered the affair "eminently respectable." "And it shall come to pass in that day, said the Lord of Hosts, that I will cut off the names of the idols from the land, and they shall no more be remembered." May the prophecy be early fulfilled in Shih Chia Y'ang.—(*N. Y. Evangelist.*)

LOCAL HISTORY AND DRINK.

WHAT STOPS THE WAY?

From Anderson's "English in Western India."

Gary, once Governor, was afterwards appointed to be one of the Company's judges, and it is said that he summoned a man to appear before his Court on Friday although he had been executed, according to the judge's own sentence, on the previous Tuesday. The Court waited, but death was guilty of contempt, and no prisoner appeared, in spite of the *fuddled*

judge's mandate. Then we come to Young, the Company's first Deputy Governor, who was a drunkard, scoffer and avowed despiser of the Christian religion. No fewer than twenty charges were brought against him. The third and fourth were so extraordinary that they are given in the Prosecutor's own words :—"That he hath on the Sabbath day hindered the performance of public duty to God Almighty at the accustomary hour, continuing in drinking of healths, detaining others against their wills; and while he drank in false devotion upon his knee a health to the Union in the time appointed for the service belonging to the Lord's day, the unhappy sequel showed it to be but his projection of a further disunion.

"That to the great scandal of the inhabitants of the island, of all the neighbours round about, both papists and others that are idolaters, *in dishonor of the sobriety of the Protestant religion*, he hath made frequent and long drinking meetings continuing sometimes till two or three of the clock in the morning, to the neglecting of the service of God in the morning prayers; and the service of the Company in the meantime stood still while he slept, thus perverting and converting to an ill private use those refreshments intended for the Factory in general."

The last charge accuses this infatuated man of crowning all his acts of sin and folly by threatening to hang the President. Such were their Honors the Governor and Deputy Governor of Bombay!

The peace existing between the English and the Siddee was again in danger of being interrupted by the wild frolic of an English Captain. This Officer, having just arrived from England, had entertained on board his Ship a party of friends from shore. Heated with wine the whole company paid a visit to Siddee Kossim's ship where the English Captain addressed in abusive language all whom he saw and drew his sword. He was disarmed, slightly wounded and placed with his companions in a boat. Returning to his ship the drunkard fired a broadside on the Siddee who did not return a shot.

We would observe that these examples are not selected from a very large number of persons, and as there were only a few Europeans at Surat and Bombay, they must be held to exhibit in themselves a discreditable state of society of which we have abundance of evidence.

Sir Thomas Roe writes "Having received my presents the Emperor offered to go into another room where I would be allowed to sit, but by the way he made himself drunk out of a case of bottles *I gave him*."

On one occasion the Ambassador wrote "The Mogul fell to drinking of Alicant wine *I had presented him*, giving tastes of it to several about him and then sent for a full bottle. His Imperial Majesty passed through the stages of intoxication known as "laughing, and 'crying' drunk." The Ambassador having discovered his Majesty's taste, took the hint as usual and in writing to the directors of the East India Company offered them his advice thus :—"There is nothing more welcome here, nor did I see men so fond of drink as the King and Prince are of red wine, whereof *the Governor of Surat sent up some bottles;* and the King has ever since solicited more. I think four or five casks of that wine will be more welcome than the richest jewel in Cheapside."

That Roe's narrative is not a libel against Jehangeer is evident from that monarch's own confessions. He acknowledges in his autobiography that when on a hunting expedition he had *for the first time* drank a cup of wine *at the recommendation of the Commandant of Artillery*, who assured him he would be much refreshed by it; he found it to be so delicious, that he afterwards repeated the draught. Increasing his potations gradually he at last drank wine in large quantities and it had no effect upon him. Then he craved for a stronger liquor. "Constantly, for nine years, he drank double-distilled spirits, fourteen cups in the day, and six cups at night which he says were altogether equal to six Hindoostan seers or English quarts." The result was the same as in Falstaff who had but "one half-penny worth of bread to an intolerable deal of sack." Jehangeer suffered loss of appetite and contracted such a nervous affection that he was obliged to have the cup lifted to his mouth. This latter portion from Gladwin's history of the Emperor.

One Tom Coryat's death was hastened by an act of imprudence. Although ordinarily a temperate man, he could not resist the seductions of a little sack which he had heard was to be had at the Factory. Forswearing for the time all 'thin potations' he began to soliloquize upon good liquor. The unusual draught was too much for his weak stomach. He was taken ill and died; as Fryer says "Killed with *kindness* by the English merchants."

GRUMBLERS.

BY REV. THEODORE L. CUYLER.

THERE is one person whom it is always safe to scold; and that is the person who walks in our own shoes. Even when we have done wrong if we would give ourselves a good castigation, other people would be less inclined to lay on the lash. But instead of finding fault with ourselves, we are too often finding fault with our neighbors; worst of all we sometimes secretly carry a grudge against our Heavenly Father.

Paul was a model in many things, bnt in nothing more than in his thorough contentment. He never grumbled. He knew how to be abased in a dungeon and how to abound in grace; how to be full and how to live on scanty rations. "I have learned in *whatsoever state* I am, therewith to be content." If he lived in our day, we can believe that he would be royally happy as a home-missionary on four hundred dlrs. a year, or that he would sing and give thanks even when the victim of dyspepsia, or that he would be sweet-tempered with a sharp sciatica; in short, would be contented anywhere—unless he was bursting with a desire to preach, and had to sit *waiting for a call.*

Contentment is true heart-quiet under God's will. It does not depend on a full purse, or a brown-stone house, or a good appetite or a prosperous lot. Its fountain is the heart. As long as that keeps sweet and satisfied with God, there is not much denger of acid on the lips, or a scowl on the brow. The real Marah from which nearly all the grumbling issues, is a sour unsanctifie l heart.

Have you ever thought what a detestable sin it is to grumble? Discontent is the rust which tarnishes the brightest profession, and gnaws out the very core of faith. It never removes one sorrow, and yet kills a hundred joys. It disgraces our religion, disgusts the world, and insults our God. Even when we are on a cross of trial it only mingles a cup of vinegar and gall to make our sufferings the more bitter. In nothing is God's forbearance more conspicuous than in the patience with which He bears with chronic grumblers.

Perhaps a few prescriptions may help those who are afflicted with this grievous malady. The first one is to strive after more of the Holy Spirit. The next one is to strive to keep a good conscience. Guilt breeds discontent and wretchedness. Sunny-hearted old Paul used to say "This is our rejoicing, even the testimony of our conscience." He who is ill at ease with his conscience is ill-disposed towards every one, especially towards God.

Seek for a fresh influx of faith. Unbelief can scoff or growl; faith is the nightingale that sings in the darkest hour. Faith can draw honey out of the rock, and oil out of the flint. With Christ in possession and heaven in reversion, it matches to the music of the One-hundred-and-third Psalm over the roughest road, and against the most cutting blast.

Look on God's side of everything, for that is the bright side. His clouds always have silver linings. Look more at the promises; more at Jesus the uncomplaining man of sorrows; more at the glory which is not far off. Strive for more holiness; for the more you are sanctified, the better will you be satisfied. Be sure of this—there are no grumblers in Heaven.

SHUT IN.

A WORD FOR SICK ONES.

EVEN the house was shut in; it was a low, unpainted dwelling, back from the road, the view confined to a wood upon three sides, and a field of sprouts upon the front. But the sun set in winter over this field, and the invalid's one window looked out to it. Still the glory of earthly sunsets must fade, and the sky must become grey and vacant. With the glow of the crimson in her eyes, she leaned back in her arm-chair.

"I can't understand why I am shut in here," she said; "I had a grand winter all planned, and now I am useless and helpless."

Her friend looked up from the fire she was coaxing into life on the hearth: "I suppose Joseph could not see, either, why he was shut up in prison, but the Lord could see."

The shadow of a smile flitted over the worn face. Perhaps the Lord could "see" about her too.

"Go on, please," she said, like a child in the pause of a story. So she went on in a tone eager with tenderness, coming to the low chair at the invalid's side.

"Joseph was shut in '*until the time that His word came.*' He was shut in that the Lord might speak to him."

The eyes with the sunset glow in them grew yet more luminous with this new thought.

"The word of the Lord came to the faithful old prophet Jeremiah, *while he was shut up in prison*, and this word was : 'Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not.' Is it not worth while to be shut in to have these great things shown to us?"

"Yes," was the tremulous reply, "He has shown me things that I knew not. I knew not that I was a sinner, and surely, surely, I knew not that He is a Father, who loves and forgives, who forgives because He loves. The business of my life was all shut out for this word to come to me."

"He made it still in your life that you might hear His voice. The Spirit of God often speaks so low that we must hush to listen to Him. There is nothing so blessed as to be taught of God, to know Him so well that to obey we hardly wait for Him to speak."

"Yes," said the sick one in a glad voice.

"Of Noah it is said—do you remember?—'The Lord shut him in.' And when you have received His message He will open your prison doors, and you will go forth with your whole life bright with the light that He had made to shine in your prison, the light that is shining for others through you."

She lay back with a satisfied smile. "I want it to be for others, too,"

"The Lord kept His disciples awhile with Him before He sent them forth," said her friend, rising to go away,

In the wakefulness of the night, as a sweet message of comfort, the words came to the invalid over and over again, "*The Lord shut him in.*"—(*Woman's Work.*)

ANNA, THE DAUGHTER OF PHANUEL;

(Luke ii. 36-38)

AN EXAMPLE TO BELIEVERS.

In the Habit of her Life. ("Serving God both day and night.")—Psalm xxvii. 4.

In the Character of her Companions. ("All who looked for redemption."—Psalm cxix. 63.

In the Subject-matter of her Conversation. ("She spake of Him.")—Psalm cxlv. ii,

(Mal. iii. 16; Luke xxiv. 15.)

Miscellany.

—Mr. James Mathieson in the *Catholic Presbyterian:*

I maintain that home-mission work needs to be put on an entirely different footing.

A generation is now closing in which there has been put forth more effort for what is called "the evangelization of the masses" in this country than was ever before witnessed in any similar period. Not only have agents been multiplied, but new agencies have been invented, and Christian ingenuity taxed to discover some new method of reaching the common people, or some new aspect in which to present the glorious Gospel. Besides the army of clergy and ministers, I need but mention the secondary forces in the shape of City missionaries, Scripture-readers, colporteurs, Bible-women, sisters of charity, deaconesses; to say nothing of the private missions and the manifold efforts which circle round certain well-known names. But there is one feature which distinguishes all, or nearly all, of these attempts to keep back the advance of ungodliness and promote true religion in our home population: it is this—the work is done by deputy. A group, or a community, of Christians is impressed with the need of something being done in a particular neighbourhood, and the ready device is to hire and pay for some one to do the work.

A serious question arises here: Is this God's plan? Can we throw over on a substitute—be that substitute ever so competent and faithful—the piece of Christian work lying at our own doors, and calling out for our own exertions and self-denial to accomplish it? Will there be a valid excuse to twelve, or twenty, or fifty church members who leave undone their twelfth, or twentieth, or fiftieth portion of a piece of district visitation, or Gospel distribution, or comforting of the sick—that they pay regularly their twelfth, or twentieth, or fiftieth portion of the salary of a city missionary, or Bible-woman, or colporteur? One plea in justification of doing work by deputy will be quite unavailing, namely, the plea of unfitness; for the great majority of those who give their money to support city missions, and Bible-women's work, and colportage, are by education, and in respect of privilege, and presumably in knowledge of the Word, far more fit to minister to the poor and the ignorant than the substitutes whom they employ to perform their neglected duties.

TELEGRAPHIC NEWS.

London, July 17th: in the House of Commons last night Sir Stafford Northcote (Chancellor of the Exchequer) in reply to a question put, said that the Government intended proposing to Parliament to pass a vote of thanks to the officers and men of the British and Indian forces engaged in the late Afghan war for their gallantry. The Commons have negatived the motion brought forward by the Marquis of Hartington on the Army Discipline Bill by 239 against 183 votes.

18th: Latest advices from Capetown, dated 1st July, state that an Envoy from King Cetywayo has arrived bringing with him proposals for peace and a tusk of ivory, as evidence of his submission. Cetywayo asks that the British advance on his kraal may be postponed. To this request he received a reply that the postponment of our advance would be conditional upon his acceptance of the preliminaries of peace. Sir Garnet Wolseley has gone to Durnford. On the 30 June the British troops were within twelve miles of Ulundi (where the King's kraal is situated) which could be distinctly seen with the aid of a telescope. Our troops have burnt thirty military kraals during their march into the enemy's country. It is reported that Cetywayo is north of Ulundi with 10,000 men. A telegram has been received from Sir Garnet Wolseley, in which he expresses his belief in the termination of the Zulu war this season. He states that in order to test the sincerity of King Cetywayo's overtures for peace, he sent back his messengers and asked for three of his principal Councillors, with whom he would be willing to negotiate. General Lord Chelmsford with his force was to advance on the 30th June five miles without tents, and it was expected that he would reach Ulundi on the 1st July. A large Zulu force is in the vicinity of Ulundi.

19th: After a sitting which lasted twelve hours, the House of Commons has read a third time the Army Discipline Bill, which has also been read a first time in the Lords.—The Lords have negatived without a division a motion for an enquiry into the administration and succession of the Chumba State. —Generals Sir Sam Browne, Stewart, Maude, Roberts, Biddulph, and Lumsden, have been recommended for the Order of Knight Commander of the Bath, in consideration of their services in connection with the Afghan War.

21st: Advices from Paris state that the Bonapartist Party have accepted Prince Napoleon as the head of the Bonapartist family.—Subscriptions are appealed for for the purpose of erecting a statue to the late Lord Lawrence.—Advices from Capetown up to the 14th July state that Sir Garnet Wolseley arrived at Durnford on the 2nd July.—700 Zulus with 700 head of cattle have surrendered voluntarily to the British.—Lord Chelmsford was ten miles from Ulundi on June 30; and, in reply to fresh messengers from Cetywayo with peace proposals, had informed them that hostilities would be suspended if the cattle and guns captured from the British were surrendered by the 3rd July; otherwise he would advance his column immediately.

New York, 21st: Yellow fever at Memphais is on the increase, and the bulk of the inhabitants have in consequence taken to flight.

London, 22nd: An influential committee, comprising Lord Napier of Magdala. Lord Cranbrook, the Duke of Argyll, and Sir Stafford Northcote, has been appointed for the purpose of promoting the erection in London of a Memorial to the late Lord Lawrence. India is invited to subscribe towards it.—St. Petersburg advices state that a fire of great magnitude has broken out at Nijini Novgorod, causing great damage.

Constantinople, 22nd: The British and French Ambassadors here have presented an identical Note to the Sultan demanding the communication of an Irade, confirming the privileges of the Khedive within three days. The Porte wishes to interdict the conclusion of Treaties by the Khedive.

St. Petersburg, 22nd: The conflagration at Nijni Novgorod has been of a most destructive character: all the bazaar has been burnt, and seventeen persons killed.

London 23rd 4-10 P. M. A despatch has been received from General Lord Chelmsford, which states that Cetywayo, not having complied with the demands made upon him when negotiating for peace and the Zulus having fired on our troops, he (Lord Chelmsford) on the 3rd of July ordered a reconnaissance to be made, which had the effect of obliging the Zulu forces to show themselves. Lord Chelmsford, together with Colonels Newdigate and Evelyn Wood, besides 4,062 European troops, 1,103 Natives, and eight guns, crossed the river Umvolosi on the morning of the 4th July, and advanced in the form of a hollow square. The Zulus to the number of 20,000 men then advanced and attacked the British on every side for two hours, when they wavered and were at once charged by the 17th Lancers, and a general rout of the Zulus ensued. It is reported that King Cetywayo commanded his troops himself on the occasion. The Zulu loss is estimated to have been 1,000 killed, whilst the British only lost ten killed, and 53 wounded. The King's kraal at Ulundi and all the military kraals in the valley of the Umvolosi have been burned. The British troops engaged returned to their camp on the evening of the 4th July. 6 P. M. a despatch received by the Government from Sir Garnet Wolseley, dated the 8th July, states that he believes the war is now over, and says he is awaiting instructions to send home the troops. He expects to meet King's Cetywayo on the 16th July concerning the peace negotiations. A large number of Zulus are surrendering to the British. A long and animated debate has taken place in the Commons relating to a motion brought forward by Sir Charles Dilke on the non-execution of the Treaty of Berlin. The hon R. Bourke (under Secretary for Foreign Affairs), whilst admitting the failure on the part of the Porte to execute the reforms required of her, disclaimed the responsibility of the British Government, which he said, was resolved at any cost either by persuation or otherwise, to secure the due execution of the reforms stipulated for in the Berlin Treaty. He vindicated the conduct of the Government towards Greece, and said it had always been that of a friendly Power. Mr. Gladstone laid stress upon the necessity of making the decisions of the European Powers respected. The Commons agreed to an adjournment of the debate. The Lords have finally passed the Army Discipline Bill without any amendments. Messrs. Price and Boustead, Army Agents, have suspended payment, with liabilities amounting to between five and six hundred thousand pounds, which are mostly secured. Mr. Bright after a lecture delivered by Ghose (? Baboo Ghose of Calcutta) to-day made a speech, in which he said that, failing a saving of military expenditure in India, it would be better if we were to surrender the country, and confess that British rule is impossible in it and ought not to have existed.

PASSENGERS SAILED.

Per P. and O. Str. *Mirzapore*, 25th:

For Southampton.—Mrs E G Ward and 2 children, Mrs Powys-Lane, Mr and Mrs J Tweedie & child, Major-General Trevor, C B, Major R Money, Mr T Culbert, Mr Douglas, Mr J Goff, Mr T Hyde, Mrs Strong and infant, Capt Alves, Col Thomson, Col W Stirling, Mr and Mrs J Sampson and 2 children, Capt Hill, Capt Nissen and 2 children, Lieut A B Bennett, Lieut J H Hughes-Hallett, Mr Woollcombe, Mr C Sanjana, and Mr and Mrs Trevor-Grant.

For Brindisi.—Dr W Walker, Major and Mrs Heywood, Capt R V Riddell, Mr J J McLean, B C S, Mr G H Morrison, Mr Ryves, Major W R M Holroyd, Mr H Irvine Mr A Anley, Cap W D Abbott, Major K J L Mackenzie, Mr W Young, Mr T Stoker, Mr Dalton, Mr F R Mallet, Mr J Macfarlane, Col F E Appleyard, Lieut-Col A H Lindsay, and Lieut-Col J Swiney.

For Venice.—Mr and Mrs Gay, Mrs Brandis and infant, Mr Wardlow-Ramsay, Mr A J Primrose, Mr Boyd, and Capt Gildea.

For Gibraltar.—Capt Hammond.

For Suez.—Mr A V Palmer

For Aden.—Col F P Mignon.

PASSENGERS ARRIVED.

Per P. and O. Str. *Khiva*, 22nd:

From Southampton.—Sur-Major L. Eades, Mr J Davies, Mrs and Miss C S Lane, Mr W Macdonald, Mr H Lewis, Mr and Mrs J Wood Mason and infant, Mr F Bashford, and Miss E Campbell.

From Brindisi.—Mr G Cheetham, Mr A J Lawrence, Col J T Bushby, Col P C Dalmahoy, Capt R C Brooke, Mr G Dale, Mr W G Mackenzie, Mr W D Forbes, Mr W H Page, Mr W B Mactavish, Mr W Cruickshank, Mr R Steele.

From Venice.—Mr W D Cruickshank, and Mr A W Forbes.

From Port Said.—Mr C Fernandez, Mr Kinades, and Mr F Alvarez.

Domestic Occurrences.

BIRTH.

VALENTINE—at Jeypore Rajputana on the 11th July the wife of the Rev. Dr. C. S. Valentine of a daughter.

DEATHS.

VALENTINE—at Jeypore Rajputana on the 15th July Henrietta Isabel the dearly loved wife of the Rev. Dr. C. S. Valentine, aged 29 years and 7 months.

GRAHL—July 15th, at Tranquebar, Carl Ernst Grahl, Missionary of the Evangelical Leipsic, Mission, aged 41 years.

BAKER—July 18th, at Poona, Robert Henry Maxwell, second son of Edward Baker, Station Master G. I. P. R., Poona, aged 5 years and 5 months.

JONES—July 18th, at Poona, Julia Gertrude Jones, only daughter of Mr. J. Jones, Military Accounts Department.

BURN—July 19th, at Hingoli, Henry Clement Mandeville, son of Surgeon-Major G. A. Burn, 4th Cavalry, Hyderabad Contingent, aged 2½ months.

BOWACK—July 20th, at Mazagon (Dentition), Frederick James, the beloved child of James and Ellen Bowack.

SINCLAIR—July 20th, at Bombay, Mary, widow of Mr. Thomas Sinclair, late of Bombay.

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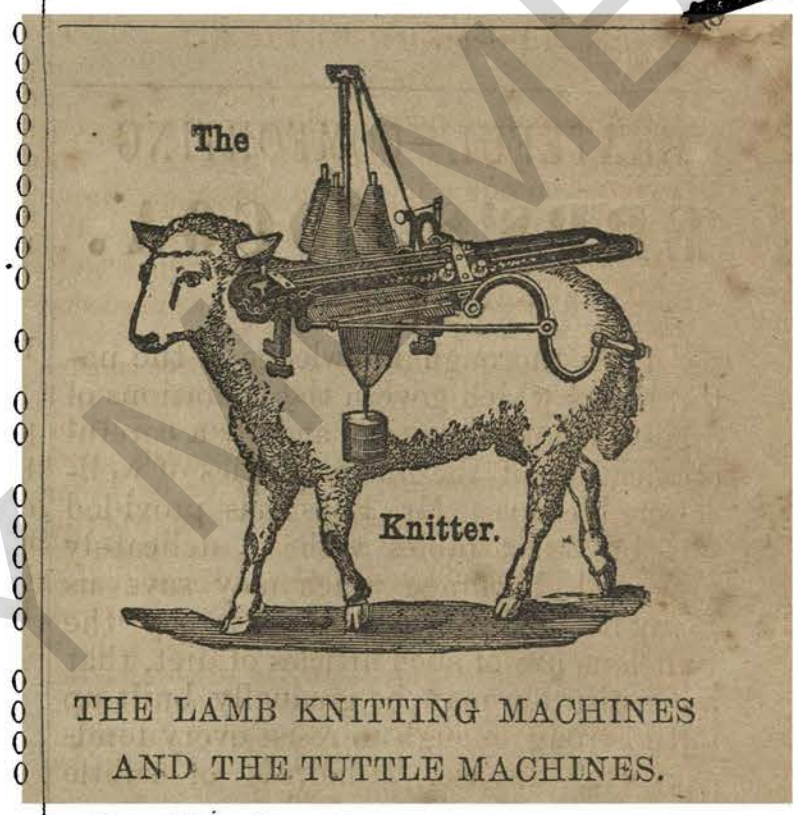

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